A SERMON

Preached before Their

MAJESTIES

K. JAMES II. and Q. MARY

AT THEIR

CORONATION

IN

WESTMINSTER ABBY,

April 23, 1685.

By *FRANCIS* Turner Lord Biſhop of *Ely*, and Lord *Almoner* to His MAJESTY.

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1. CHRON. XXIX. 23.

Then Solomon sate on the Throne of the Lord, as King instead of David his Father, and prospered, and all Israel obeyed him.

THEN *Solomon sate on the Throne of the Lord.* *Then*, that is to say, on the Day of his *Coronation*, which is mention'd in the foregoing Verse: *Then*, when *they anointed him.* This may suffice to shew, my Text is suitable enough to the present Royall Solemnity. But if I had any mind to parallel all the Greatness and Solemn Glories of this day from the Story of

that King, I should be forc'd, as great as King *Solomon* was, to borrow some Illustrious Remarks from several other of his best dayes, besides that of his Coronation. For when *Solomon* was *Enthroniz'd.* no *Temple* was then built, or so much as begun: But to Day we have seen a Spectacle full of all decent splendor in *God's House*, and filling our hearts with Joy. We have seen a King *standing*, as *Solomon* (on the Day when he Dedicated the Temple) *stood before the Altar of the Lord in the presence of all the congregation of Israel and spread forth his hands.* Nay, we have seen his Majesty in an humbler, that is, a devouter Posture. To day we have seen another Spectacle of Magnificent Piety, a Queen, for whom it were too low a Comparison, should I compare Her to *Her* that was rais'd immediately to a throne near to that of *King Solomon, then, when* 'tis said, *his Mother Crowned him* again *in the day of his Espousals*; But a Queen, the most faithful Companion of Her Royal Husbands Sufferings and hard Travels; the fitter to be now the Consort of all His Triumphs. We have seen *Her* also like Her Self, that is, like *Humility* it self, which is *the Queen of Vertues.*

The story of King *Solomon*, could I bring skill to set it forth, would furnish an Entertainment for the Devotions both of a Royal Audience and a mixt Assembly. For the King in my Text made *Himself* his Text; he made his own Life the Subject of an excellent Sermon: He was pleas'd to style himself the *Preacher*, as well as the *King* in *Jerusalem.* He once had been instructed by the King, his Father, *the man after God's own heart*; but afterward he was *taught of God*, on purpose to be set up for an Everlasting Guid by the Rules and Directions he should leave to all other Princes and people.

To

To begin then where they began with him in the Text: 'Tis ſaid, *they made Solomon, the Son of David, King the* ſecond *time.* The *firſt* time was then when *Adonijah exalted himſelf, and ſaid I will be King*; when *he prepared himſelf Chariots and Horſe-men, and fifty men to run before him.* But *the race it not* alwayes *to the ſwifteſt*; nor to him that ſets out ſooneſt for *Popularity*; yet then it was high time for *David* to *Declare* the *Succeſſion*: for then he was told, *the eyes of all Iſrael are upon thee, that thou ſhouldeſt tell them* (on ſuppſition, as I ſhall ſhew anon, that God had told him already) *who ſhould ſit upon the Throne of my Lord the King after him.* Thereupon *Solomon* was declared, and preſently *anointed* to ſucceed. But becauſe the Ceremony then was perform'd in a kind of Tumultuary haſte, 'tis now repeated at more leiſure with greater State.

To keep my ſelf within ſome compaſs, and from wandring in ſuch a world of matter as the ſtory of *King Solomon* would offer me, I ſhall be willingly confin'd to theſe *Four Points*, through which we may ſee *King Solomon* in all his Glory.

1*ſt. That his Title was firm and good*: *'Tis ſaid here,* He ſate on the Throne of the Lord: *and he ſate there*, as King inſtead of David, his Father. And,

2*dly*, For *his Government*; that *was as good as his Title: His Managemennt was ſuch as became ſo wiſe a King as Solomon.* And,

3*dly*, *His people were an obedient people*; and all Iſrael obey'd *him*

4*thly*, *The Bleſſing of God was upon him and his Governmet: 'Tis ſaid*, He proſpered.

I. In the *Firſt* place, for his *Title*, to make that good, If this be not Argument enough, that 'tis ſaid here; *He ſate on the throne of the Lord*: and that he ſate there *as King inſtead of David his Father*; Let me further obſerve to you, That he was a King of *God*'s own *Nomination*,

to

to prevent diſpute among the ſons of David, 1. *Chron.* 22. 9. *Behold, a ſon ſhall be born to thee, his name ſhall be Solomon and I will eſtabliſh the throne of his Kingdom.* His brother *Adonijah* after his vain attempt to ſeize the Crown, makes this expreſs acknowledgment of King *Solomon*'s *Right* to the Kingdom, *Tho' it were mine from the People, yet it was his from the Lord*: For God's Choice and the People's are not alwayes the ſame.

But if this were the Caſe, that he was raiſed to the Throne, not properly by the *King*, his *Father*, much leſs by the *People*, but by *God* Himſelf, how comes it to be ſaid here, THEY *made him King*? *They*, that is, *all the Congregation*. Were *they* the King-makers then? Were they the Original of Regal Power? Had they it firſt in themſelves? Elſe how could they impart it?

Toward the clearing of this, be pleaſed to compare the ſtory of another King's Coronation in the *Book of Kings*, with that ſelf ſame ſtory in the *Book of Chronicles*: And whereas in one place we read, *the people anointed Joaſh*, we find in the other place, that *Jehoijadah, the High Prieſt, and his ſons, anointed him*; ſo not the *People's* Anointed, but *the Lord's Anointed*. Only the people ſtood by as they do here, and expreſs their unanimous good Will with ſuch loud Acclamations as you heard e'ne now: not that we imagine our united Voices contribute any thing of *Right* to our *Hereditary* Prince; but to ſhew, that if the Kingdome were *Elective*, we think Him moſt worthy to be King. But tis moſt plain, and Moſt evident, that God by His ſpecial appointment ſet over His people, the firſt three ſucceeding Kings, *Saul*, *David*, and *Solomon*; and wherever 'tis ſaid the People *made* them (or any other) *Kings*; no more is meant, but that

that the people owned them as Kings of God's making. But that immediate Deſignation of their Kings from Heaven was to ceaſe one day, & the Kingdom was to be *Hereditary*. This appears from the Concluſion of thoſe *proviſional ſtatutes*, Deut. 17. thoſe Precepts for the King that ſhould *be ſet over them, that he may prolong his dayes in the Kingdom, he and his children in the middeſt of Iſrael.*

But as Solomon's *Right* to Empire was *thus* viſible, ſo

II. *Secondly* His other Royal Qualifications were moſt conſpicuous; whether his natural Endowments be conſider'd, or his ſupernatural Gifts to fit him yet more for Government. When God bid him *aſk what he would*, he ask'd of God nothing but *Wiſdome*, and he *had* that he askt, with an overplus, not only of all other excellent things, but alſo of more *Wiſdom* then he knew how to ask of God, before he receiv'd it. He is reckon'd about eighteen years of age when he began to Reign, ſo that he ſtiles himſelf *a Child*; tho' his dying Father gave him that great Character, as no more than his due, *thou art a wiſe man, and doe therefore according to thy wiſdom.* How wiſely did he fore-ſee any coming Danger! How perfectly well skill'd was he in the Times and Seaſons! *When* and *upon whom*, or *what ſort* of men it was fit to ſhew *Juſtice* or *Mercy*? Preſently he made it appear how true it is, that being in a place of Government, ſhews what a man is. For inſtantly he penetrated the ambitious intrigueing deſigns of *Adonijah*, that was playing an after-game for the Kingdome, labouring to ſet up himſelf again, upon a new Alliance, that had a powerful intereſt in the Court. But though *Solomon* had pardon'd his Rebellion (yet ſo

as to keep him ſtill on his good Behaviour) and had promis'd him a favourable Protection, *if he would ſhew himſelf a worthy man*. Yet his Juſtice would ſpare him no longer when once he made himſelf unworthy of that Mercy. Then his early ſeverity upon *Joab*, whom King *David*, going out of the world, had delivered over not as a Traytor, but as a *Murderer*, to the righteous Judgment of King *Solomon*: That was an effectual Declaration to all his Subjects that they muſt expect no more pardons in the caſe of Murder, ſince neither the greatneſs of his paſt Services, nor his nearneſs of bloud to the Royal Family, could ſecure *Joab* from falling under that Law; *He that ſheddeth man's bloud, by man ſhall his bloud be ſhed.* but at the ſame time behold the Clemency of King *Solomon* to *Abiathar*; becauſe he had been a faithful old Servant to King David, and a Sufferer with him; tho' he had been a great offender with *Adonijah*; Nevertheleſs *King Solomon* remitted him both his Life and Eſtate. He gave a noble Inſtance, how Proper objects of *Royal* Goodneſs and Compaſſion, are *old Royaliſts*; Tho' ſome of them may have been miſlead to make falſe Steps, and have fallen into fatal Errours. On the other ſide for *Shimei*, that had *curſt King David*, and *flung ſtones at his head* in the Day of his Diſtreſs; they do wrong to the dying *King*, who think he retracted his Act of pardoning Shimei's Life, when he bid his Son, *hold him not guiltleſs*, that is, Treat him not like an Innocent Perſon: And when he ſpoke what follows there, not as a King commanding, but foretelling (as even his natural Divination might ſerve him to do) *his hoar head thou ſhalt*, or thou wilt *bring down to the grave with Bloud* (for ſo it may well be tranſlated) on ſuppoſition that ſuch a one as Shimei would offend again.

Therefore

Therefore Solomon did like himſelf, to ſet ſuch a reſtleſs implacable Spirit his bounds, which he ſhould not paſs, and when he tranſgreſs'd afreſh, then to call his old Sins to remembrance, and to take that Life, which ſuch an execrable Wretch had forfeited the ſecond time.

3. But as *Solomon* was a famous good Governor, ſo *thirdly*, his People were eminently Loyal: *All Iſrael obey'd him.* Of which there follows upon my Text a farther Explication: *All the Princes*, that is, the *Sanhedrim*, or the *Senate* acknowledg'd his juſt Soveraignty over them. *And the mighty men*, that is, the *Military* men made their Addreſſes to him, as confeſſing the Power of the *Militia* was ſoley his. And *all the ſons likewiſe of King* David *ſubmitted themſelves to* Solomon *the King*; for *Adonijah* had called them all except *Solomon*, to countenance his Taking upon him to be *King*; but now that *Cabal* was diſſolv'd, and their *Leader* was taken off; their *Faction* grew weary of it ſelf, and the King no doubt received their Submiſſion with a Goodneſs well becoming his own Greatneſs. But tho all his Subjects yielded him ſuch entire *Obedience*, yet ſtill they ſerv'd him as *Free-men*, not as *Slaves*. It was *his* Greateſt *Honour* as well as the *Happineſs* of his *People*, that as God's ſervice is perfect Freedom, ſo in imitation of it, was that of God's *Vicegerent*; for we are told in the *Book of Kings*, that *of the Children of Iſrael did* Solomon *make no Bond-men*, but as it follows there, *they were men of Warr, and his ſervants, and his Princes, and his Captains and Rulers of his Chariots, and his Horſemen.* And thus *all Iſrael obey'd him.*

IV. But all this had never been ſo happily Adminiſtred, had there not been a *fourth* Concurrent of more Conſequence than all the *Three* foregoing; Had there not been an extraordinary *Bleſſing of God*, not only upon that Great *Prince*, but upon all his good *Subjects*; had not he been *Religious*, as well as *Politick*; and had not they been a People capable of that Bleſſing. But *He* and *They* were duly qualified for it: They joyn'd with him, to derive it upon His Sacred Head, and from thence upon their own, like the *Oyntment upon Aaron's head, which ran down and diffus'd its ſelf* over the whole Body. He Built the *Temple*; they all Contributed. He brought up the *Ark* of God; they attended it. He Sacrific'd whole *Hecatombs*; they at the ſame time kept a *ſolemn Feaſt* to the Lord. He made that fervent *Prayer* to God; they all ſaid, *Amen* to it. He bleſt the People, he bleſt God: God ratified the King's *Bleſſing* upon the People, God return'd the *Divine Bleſſing* upon the *King*.

In the mid'ſt of all this 'tis ſaid, *He proſpered*. How could it be otherwiſe than ſo? Great Peace and Plenty at home, with as much Honour and Intereſt abroad. The Native Wealth of his own Country was improv'd, and Commerce increaſt mightily; all *forreign* good Things were *imported*, and made his, by the particular care he took of what concern'd *Navigation*. His City the Seat of Empire was then more than ever *the Joy of the whole Earth*. What could be added to all this Proſperity, except Victory over his Enemies? Yes, it was a vaſt Addition to his almoſt unparallel'd Felicity, that he had no Enemies. He was able to ſend this Meſſage to his Friend King *Hiram*: *Now the Lord my God hath given me reſt on every ſide,*

ſo

so that there is neither Adversary nor evil Occurrent.

Thus it was with him till he left off serving God. Then indeed God was angry with him. Yet from the fall and rising again of King Solomon may be fetch't the last (perhaps the highest) Instance of his Blessedness: For as he stands a formidable Example of humane Frailty; so we may allow him to be not only a Comfortable, but also a most admirable Instance of Divine Omnipotent Mercy: As he lost himself after so many wise Contemplations, by trying those costly Experiments in sinful pleasures; as he forgot God and himself, and his own Godly Dictates in the *Book of Proverbs*; so 'tis generally agreed that he wrote his *Ecclesiastes*, as his Penetential; that he *Remembred* himself and *turned to the Lord* his GOD, *that he is numbred among the Children of God, and his Lot is among the Saints.*

And now, to dwell no longer on the particular story of that Great King, I may set it down in General as certainly true,

That wherever in any *Prince* and *People* all the same Causes of Prosperity meet together; there, (and nowhere else) The like wonderful blessed Effect will assuredly, result and follow.

1. And *First* for a *King* and People to be happy, the *King* must have a *Right* to his *Kingdom*. For how can an *Usurper* expect to Reign prosperously? when many under his Government must needs think themselves his *Equals*, if not his *Betters*, and none can reasonably think themselves *oblig'd* to be his *Subjects?* And How miserable is a *King* and *Kingdom*, when

when every private man that is but audacious enough, has a fair *pretence*, if he can but gather *Force*, to overturn any Settlement that can be in such a Case! Such a *Pyrat-Prince* must be always expos'd to Tempests; and if, like the great *Leviathan*, he can take any Pastime in them, He may thank his sick Fancy for the pleasing Dream. I will mention only two that were both of them *Royally* Descended, yet unjustly possessed of this Crown: *King Stephen* was none of our worst Princes, and one of the most Valiant; but an *Intruder* he was, and he sped accordingly: his Reign was the most Turbulent of any, except that of King *John*, another *Usurper*, and this Later was reduc'd to that Extremity, that he very meanly *Surrender'd* his Imperial Crown to the *Pope*, who had *Interdicted* all Publick *Divine Offices* in this miserable Kingdom for above *Six* years; and who never afterwards mention'd that Prince but with the Title of *John our Vassal*.

But then again, to provide well for the Peace and Quietness of a Prince and people, 'tis necessary not only that the *Title* to the Crown look fair, but that it be such as is not easily liable to be Contested: else there will be *Competitors*, and that of it self is a heavy Judgment. Nay, I add farther, The worthier those Competitors, the more capable they are of Confounding all before them. As in the Fatal Dispute between *York* and *Lancaster*, there were too Princes, *Henry* the Sixth, and *Edward* the Fourth, each of them extraordinary in their different Characters: one of them accounted a *Saint*, the other a most active generous Prince: Both of them had fast hold of the peoples Affections in their several parties, and they rent the Kingdome in peices between

between them: They made our poor Countrey an *Aceldama*, a Field of Blood; kill'd up whole Families, and the greateſt number of both thoſe *Royal* Families, till the woful Controverſie was Happily ended by that Auſpicious Marriage, from which a Race of *Kings* with undoubted *Right*, & our preſent Gracious Soveraign is *lineally* deſcended.

2. But as the *Title* to the Crown muſt be clear and right; ſo *Secondly the* Management of the Sceptre ſhould be as Wiſe as the *Tenure* is Juſt and Royal. Our two unfortunate Kings, the *Second Edward* and *Richard*, had an Indiſputable *Right*, which they could never loſe: The more was the wrong done them, tho they loſt themſelves by their Male-adminiſtration of the Government. But on the other ſide, What vaſt Hopes may juſtly be conceived! What bleſſed Wonders may be wrought for the publick good, where the Soveraign Prince has all the *Dexterity*, together with all the *Activity* that is neceſſary to make his Motions as Regular as they are Vigorous, in ſo bright and ſo high a Sphere? Then will the ſaying of *Solomon* prove it ſelf, That *the King by judgement eſtabliſheth the Land.* Nay then it will extend to other Kingdoms; for Kings have long hands, eſpecially ſuch a King as may hold the Ballance and give *Peace* and *War* where he pleaſes and conſequently may give Law to other Nations: He may reach out as *Solomon* did, the Fruits of his wiſe Conduct to all the World.

3. But in the *Third* place I muſt needs add, be the *Title* of a King as good as a Warrant from Heaven can make it; Be it ſo undoubted as Hell it ſelf can find no pretence to queſtion it; be the King like an *Angel* of God for his knowledge and conduct in the Government, yet if his Subjects will be *ſons of Belial*, *ſons of the Devil* (ſo Rebels are called in Scripture) *Belial*

Belial, that is, *absque Jugo*, Men that will bear no Yoke; 'tis still in their Power to be as miserable as they please: Since the Wills of men are free; 'tis confest their leaves must be askt, Whether they will be happy or no: Whether they will obey, and enjoy the Blessing of Peace; or, Whether they will Resist and pull down Ruin upon themselves and their posterity. For want of a people obedient and willing to be Rul'd by a Gentle hand, the best of Kings was most *vilely cast away, as if he had not been anointed with Oyl*. How dear These Kingdoms have paid for the Murder of that Blessed King, is too grievous a Reflection at this time. But one Consideration I would offer: Tho' the Maintenance of *Religion* is commonly made the most plausible Pretence for *Rebellion* (as it was for the last among us, and has been made use of since towards the encourageing of another,) yet *Rebellion* almost *constantly* proves (as the last prov'd) the Meanes to destroy *Religion*. My meaning is not only this, That as soon as ever men begin to be *Rebells*, they cease to be inwardly Religious and truly good Men; but I drive it farther, that to *Rebell* is the ready way to ruine the Constitution of the outward, Profest, *Establisht Religion* in a Nation. what need I look any farther for an Example of this, when I have a most remarkable Proof in the History of that King in my Text? King *Solomon* in his declining Age, fell so as no *Christian* Prince can ever fall, unless he renounce his *Baptism*: from making Beauty his Idol, he fell even to Worship the *Pagan Deities*, that is, Devils: for as the Apostle says, *The things which the* Gentiles *sacrifice, they sacrifice to* Devils *and not to GOD*. Yet all that while *all* Israel *obey'd him*, and continue'd in the Worship of God;

as

as they might do without any Inconsistence whatsoever. But when *Solomon* was Dead and gone, *Jeroboam* came in by *Rebellion*: for tho he was *promis'd* the Kingdom, and 'tis said, the *Matter was from the Lord*; yet it was promis'd him only upon *Conditions*, which he never perform'd, *If thou wilt hearken to all that I command thee as* David *my Servant did*: But he would hearken to nothing that God Commanded him, nor would he wait God's time as *David* had done. He drew *Ten* of the *Tribes* into *Rebellion*. But then the Prevaling *Rebel* for a Politic Interest calls and compels (as much as in him lyes) all the Families in *Israel*, every man of the Ten Tribes, *to Worship the Golden Calves*: He forthwith *Interdicts* their going up to the publick Worship at *Jerusalem*. Thus *Idolatry* was *Establish't* by a *Law* of a *Rebels* making not only Introduc'd but *Establisht* by *Jeroboam that made* Israel *to Sin*. Out of this one *Rebellion* came all that Sin: Out of that One Sin of theirs came all their Calamity, and at length their *Captivity*. After this One *Rebellion*, their Church and State never had one good Day: It brought that *Dispersion* upon those Tribes, under which they are most Miserable to this Day.

4. But now to Dispatch my *Fourth* and last Consideration, 'Tis impossible to *Honour and Obey the King* for *Conscience sake*, without a fixt principle within us of *that Fear of God*, which cannot fail to produce *Uniform Obedience* to all God's Holy Commandments. Unless that Uniform *Universal Obedience* to God be a *National Vertue*, How can a *National Blessing* be expected from God? and without God's Blessing how can we look to prosper? 'Tis only the Dew of Hea-

Heaven can make a Kingdom flouriſh. If the *ſweet Influences* from above be *reſtrain'd*, the moſt hopeful Plant will by the next Eaſt-wind be blaſted in one Night. All *Second Cauſes* are but viſible meanes in the Unſeen Hand of the *Firſt*; Who, if He be diſpleas'd, makes them move quite contrary even to their own Natural Tendency. God is not obliged to ſtand by the *beſt Title*: He may ſeize or Diſpoſe of the Goodlieſt Inheritance as He pleaſes. Be a Prince as powerful as *Solomon*; be a people as Obedient as Iſrael then was; God could raiſe up a little Fugitive-Child, *Hadad* that eſcap'd a Maſſacre in *Edom*, to be the adverſary of King Solomon in his Old Age: And *Rezin* a Fugitive *Syrian* to Reign in *Damaſcus* in Defiance of *Him* and all *Iſrael*, and to be the Father of thoſe *Benhadads* the Scourges of Solomon's Poſterity.

What Obligations then are upon us all of this *happy Iſland* (as it has been ſtyled of Old) not to interrupt the Bleſſings which this Day ſeems to prepare for us, if we doe our parts to make our ſelves fit to receive them? We have been the Care of Heaven in all thoſe *Three* great *Inſtances* of my Text: The *Title* to the Crown being unqueſtionable; the *King*, *Born* for Empire; by nature and Education *fitted* for Government; the *People* having now ſhewed themſelves Obedient, and willing to be Govern'd.

1. For the *Firſt*, No *Title* by *God's immediate Deſignation* (as it was in *Solomon's* Caſe) is now to be expected: no prophet or viſion to be look'd for: Nothing but ordinary *Providence*. But by this Providence we that are *Subjects* believe our ſelves entitled to whatever

whatever we call Ours in this World. The beſt *Title* to any Inheritance of Ours, is from our Anceſtors, and the beſt of that kind is from Times beyond Memory. But who can pretend ſuch a *Succeſſive Title* to his *Eſtate*, as his Majeſty can ſhew to his *Crown*? How many Ages of our Anceſtors have wanted ſuch a Title as this? How are ſome other Nations Like to be embroil'd with their Neighbours about their Succeſſion to the Crown, for want of this Bleſſing of a *Clear Title?* A Bleſſing ſignally bequeath'd to us by our late Sovereign Lord of *bleſſed Memory*. For I muſt needs put you in mind, you that had the Honour to attend him on his Death-bed, How did we ſee him like *David*, *bowing upon the Bed* to his Succeſſor, embracing his Royal Brother as his beloved *undoubted Heir*, *Reſigning* all to him (that was the kind Word) to Him that was more ready to dye with Grief than to take that affectionate Reſignation.

2. And as his Majeſties *Title* is moſt firm, ſo *Secondly* we have very promiſing hopes from his gracious and glorious Beginings of a *Steady* Government. We have a King that has not been bred up at *Eaſe* in the Court of his Father, but in the School of Hardſhip and Affliction; and *Affliction* (as the Apoſtle tells us) *worketh Patience, and Patience Experience*. Sure I may ſay without Imputation of Flattery, No Prince within the memory of man, has come to a Crown with ſo vaſt a ſtock of *Experience*. We have a King who underſtands and conſiders, that in an *Hereditary Monarchy*, 'tis the great pecuilar advantage of the *Prince* as well as *People*, that their Intereſt is one and the ſame, their Happineſs ſo cloſely united,

that (if I may apply the Apoſtles Expreſſion to this Caſe) *Whether the Body ſuffer, the Head ſuffers with it; or the Head be honoured, all the Members Rejoice with it.* We have a King whom greatneſs of mind has ſeated as much above *Fear*, as all the Hard-hearted impotent Paſſions which commonly Fear produces, are beneath him; and is Himſelf ſo incapable of *Diſſimulation*, that he would naturally Deſpiſe thoſe *ſtrange Children* (as *David* calls them) *that ſhould Diſſemble with him.* As *Conſtantius* the Father of *Conſtantine the Great*, generouſly diſdain'd and diſgrac't ſome Servants of his for being *too good Courtiers*, who (as *Euſebius* relates) upon a certain Tryal which the Emperour put upon them, on purpoſe to find who were honeſt, quitted their Chriſtian Profeſſion for fear of loſing their Places; but He retain'd and exalted thoſe who ſcorn'd to *prevaricate* with their *God*; for he judg'd aright, That Such only would be *faithful* to their King. Laſtly, We have a *King* who tho I will not ſay he was the *Partner of the Empire* while he was but a *Subject* (and yet I am not afraid of Envy if I own how much He *govern'd*, ſince at the ſame time he knew ſo well how to *obey*, and ſet us all that perfect Example of Submiſſion) yet I may ſay He was *Particeps Curarum*, the Sharer of his Royal Brother's Cares; That he felt the *Thorns* in his Crown! that he was all that while habitually practiſing *Juſtice* with *Equity*, governing according to Law, yet with tender *Mercy*, as the Royal *Chief Miniſter* of *Charles the Merciful*: And I Preſume to ſtyle him the very *Similitude* and *Picture* of *Charles the Martyr*. With ſuch *Love as caſts out Fear* we ſee in the Serene Aſpect of our *Sovereign*, every Line of his Bleſſed *Father's* gracious *Viſage*. As *Trajan* the

the Emperour triumph't *in Effigie* after his *Death*; ſo does that *Glorified* Prince in his *Living* Sacred *Image* on this Day.

3. And *Thirdly*, God has bleſt the King with an *Obedient People*. After he may ſay with *David* in the moſt literal ſenſe, That *the waves and ſtorms had gone over him*; after That alſo is overpaſt which *David* joyns with *the raging of the ſea, and the noiſe of its waves*, that is, *the madneſs of the People*; In plain Terms, after his Majeſties Deliverance, as well as Ours, from that abominable *Excluding Bill*; as great a Deliverance as that from the Sinking *Gloceſter Frigot* (for both which Preſervations we muſt alwayes bleſs God) after all this; his Majeſties *peaceful Entrance* upon His Government, is a Sufficient, real, happy proof of *an Obedient People*. And as I muſt vehemently exhort you to perſevere in that which is not only your *Duty* but your *Practice*; ſo I do in Effect commend your ſtrict adherence to your former *Proteſtations*, and to your *Oathes of Allegiance*.

Be thankful to God then for thoſe Bleſſings you have, and to the King under whom they will be continued to you. Be ſatisfied with your Condition; take heed of Overturning or Undermining the whole Fabrick, becauſe you cannot have the Room that you would chooſe in it. Take heed of deſtroying your Countrey to build your own Houſe: Take heed of ruining, *All* becauſe you cannot mend your ſelves in this or that Particular. Deſtruction and Death is not all you are like to get by it: Take heed of that which follows: There's another Death to come after: God has warn'd you of it, *They that reſiſt ſhall receive to themſelves Damnation*. As you would avoid this, take heed of that which leads to it.

Do

Do that which is beſt for you here, and hereafter, beſt for the *Publick*, and for your *Private* Intereſts; beſt for your ſelves and for your Children; as ever you deſire to leave them all theſe *Bleſſings*.

And for a powerful Motive to His Sacred Majeſty to act well His Sovereign Part for the good of this Great People; The place it ſelf where He will be preſented anon with all the *Regalia*, Set in the *Seat of Empire*, and made the *Anointed* of God; The Place which is the Royal *Golgotha*, the Burying place of Kings, where we have lately Depoſited the venerable *Remains* of Majeſty; will put Him in mind, from the Royal Prophet, *Tho Kings are made as Gods, they ſhall dye like men.* And then I muſt put you All in mind, from the Apoſtle, *That as it is appointed to men once to die, ſo after Death the Judgment.* Mortality! Behold, Conſider, and Stand in Awe: There's an Acre of Ground Sown with the richeſt Seed that ever the Earth receiv'd, ſince the firſt *Adam*'s Tranſgreſſion occaſion'd the ſecond *Adam*, like *a Corn of Wheat to fall into the ground and dye.* Think how much *Royal Duſt* and *Aſhes* is laid up in yonder Chappel: There the Houſes of *York* and *Lancaſter* reſt quietly under one Roof: There does Queen *Mary* and her Siſter Queen *Elizabeth* lye cloſe together, their Aſhes do not part: In the Story of *Polynices* and *Eteocles*, two Brothers Rivals for a Crown, we are told their Smoke divided into *two Pyramids* as it aſcended from *one* Funeral *Pile*: But here theſe Duſt do as kindly mingle; as all the old Piques and Averſions are ſoundly aſleep with them. And ſo ſhall we be ere long: moſt of us in a meaner Lodging, but all of us in the *Duſt of Death*. A great *King*, upon ſight of a vaſt Concourſe of

of his *Subjects*, wept at the very thought, That in a few years there would not be left alive ſo much as one of them. And well may we as ſeriouſly, tho' not ſo ſadly reflect, That when this numerous glorious Aſſembly ſhall break up hence we may e'ne adjourn our meeting to the General Reſurrection. But if we put into the Scale the laſt moſt weighty Conſideration, That *God ſhall bring every work into Judgment, with every ſecret thing, whether it be good or whether it be evil*; Then from theſe *Premiſes* that Inference will be forcible indeed which *Solomon* makes at the end of his *Eccleſiaſtes*, *Let us hear* (ſays he) *the concluſion of the whole matter*: *Fear God and keep His commandments, for this is the whole duty of man.* This is all that God expects from the greateſt *King*, yet leſs God will not accept from the meaneſt Subject.

Let but this *One thing neceſſary* be throughly done; then we may be able to uſe in our own behalf thoſe words of a King, *Happy are the People that are in ſuch a caſe, yea Bleſſed are the People who have the Lord for their God*. Then may we hope for the Divine Goodneſs to ſee with joyful Eyes ſuch a Miracle of Happineſs in this World, as here we cannot read of but with Admiration: That *God will magnifie the King* (*as He did* Solomon) *exceedingly in the ſight of all* Iſrael, *and beſtow upon him ſuch Royal Majeſty as has not been on any King before him in* Iſrael. And may both their Majeſties after the longeſt Poſſeſſion of all Earthly Greatneſs, with as little Uneaſineſs as ever any *Crowns* brought along with them, at laſt ſee GOD: and *reign* with *Chriſt* in Heavenly Serene Glory for ever and ever: and *let All the People ſay*, Amen.

FINIS.

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